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We can see no danger in the appearance of such men. It is true, he will make converts among the educated, or at least, he will keep some wavering elements within the pale of the church; for the Roman church is, upon the whole, still very hostile to progress. But, on the other hand, such a man is in his circles a missionary of science; he will help to broaden the views of his brethren. He is learning, and they will learn from him.

P. C.

GRUNDZÜGE DER PHYSIOLOGISCHEN PSYCHOLOGIE. By *Wilhelm Wundt*. Leipsic: Wilhelm Engelmann. 1893.

Wundt's "Physiological Psychology" is perhaps justly regarded as his best and most valuable work. We have just received the first part of the fourth edition and may expect that the second part will soon appear. We intend to review the whole work as soon as completed, and will state here only that this new edition contains, among many emendations and additions, an explicit account of the modern methods of psychological investigations, with descriptions and illustrations of the most important instruments invented for that purpose.

κρς.

VERGLEICHEND-ENTWICKELUNGSGESCHICHTLICHE UND ANATOMISCHE STUDIEN IM BE-
REICHE DER HIRNANATOMIE. 3. RIECHAPPARAT UND AMMONSHORN. Abdruck
aus *Anatomischer Anzeiger*. By *Dr. L. Edinger*. (Jena: 1893. Gustav
Fischer.)

Dr. Edinger proves in this essay that in the cerebral evolution of animals the cortex makes its first appearance in the formation of the cornu ammonis. This convolution being the centre of smell, it is more than merely probable that smell sensations, or something analogous to smell sensations, were phylogenetically the first psychical functions.

κρς.

ÉTAT MENTAL DES HYSTÉRIQUES LES STIGMATES MENTAUX. By *Pierre Janet*. Paris: Rueff & Co. 1892.

M. Pierre Janet, one of the most prominent disciples of Professor Charcot, presents in this little volume of two hundred and thirty-three pages a summary of the results of modern psychical research as it is understood at the Salpêtrière. Charcot himself recommends the book to the medical profession. Janet investigates anæsthesia (Chap. I), amnesia, abulia, the diseases of motion, and the modifications of character. The author proposes to "describe the phenomena and endeavors to establish a rigorous determinism of their relations. The moral view of a "diseased person," he says, "ought to constitute a part of the clinical diagnosis while the psychical state must be closely investigated in its connection with physiological facts. This is the only way in which the physician can gain a knowledge of the entire man and understand the diseases which affect his organism."

Professor Charcot states that Professor Janet's researches on the mental state of hysterical persons were begun long ago and completed under his supervision; that they were expounded by M. Janet in the Spring of 1892 in a few lectures at the

Salpêtrière ; that they tend to confirm the idea, often expressed in his own teachings, that hysteria is upon the whole a mental disease.

Hypnotism has long enough been regarded not only as harmless but even as a panacea for almost all the ailments of mankind. It would be well to heed Charcot's warning, as hysterical diseases may be treated with better success, if the mystery that still surrounds them disappears before calm and scientific investigation. §.

L'ÉCOLE D'ANTHROPOLOGIE CRIMINELLE. By *l'Abbé Maurice de Baets*. Gand : P. van Fleteren. 1893.

Dr. de Baets, Professor of Philosophy of the Gregorian University of Rome, Italy, and Secretary to the Bishop of Ghent, criticises in this elegantly printed little volume the modern school of criminal anthropology. He believes with Herbert Spencer that, if a great number of people accept certain errors, these errors must contain a kernel of truth. Professor de Baets says that he does not deny crime to be an outgrowth of the organism, to be inherited, to be closely connected with insanity, etc., but he cannot approve of criminal unaccountableness. The denial of responsibility, he says, is the denial of the wrong, and the denial of the wrong is the denial of morality. He sums up his view in italics on page 48 : "Man is responsible for his acts in the measure that his acts depend on a free will." κρς.

AGAINST DOGMA AND FREE-WILL. By *H. Croft Hiller*. London : Williams and NORGATE. 1892.

The author has much to say against ecclesiasticism and sacerdotalism, and while he repudiates such men as Wundt and Ribot, he "begs to thank Drs. Weismann, Luys, and Ferrier from whose labors the views expressed in this treatise derive that scientific authentication without which they would be worthless." The book is apparently a first venture into the stormy ocean of literary pursuits. §.

THE PHILOSOPHY OF INDIVIDUALITY, OR THE ONE AND THE MANY. By *Antoinette Brown Blackwell*. New York and London : G. P. Putnam's Sons. 1893

The author trusts that she has "demonstrated a conscious immortality. In a former book of hers entitled "The Physical Basis of Immortality," 1876, she propounded "the theory of persistent mind-matter individuals" which are to be conceived as ultimate atoms. The present volume of five hundred and nineteen pages is written to show that "this conception of the ultimate atoms could consistently explain and harmonise mental and material phenomena and by coördinated interpretations of the most diverse processes simplify and unify nature and her manifestations." The theory of the correlation of matter and mind is accepted ; "Nature," the author says, "is nothing if not mathematical," and there are many passages to which no monistic thinker would take exception. Along with them we find statements, e. g. on the rhythmic motion of atoms, etc., which it will be difficult to prove. Her peculiar view is characterised in the following sentence : "All ultimate individualities *may* be identical in kind, but no obvious necessity decides that they